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deep down for a few like myself ever to reach them. I was like one whose last hope of life and escape is suddenly struck away.

“I was roused from these meditations by our arrival at the eastern front of the temple. Between the two central columns, on a throne of gold and ivory, sat the Emperor of the world, surrounded by the senate, the colleges of augurs and haruspices, and by the priests of the various temples of the capital, all in their peculiar costume. Then Fronto, the priest of the temple, when the crier had proclaimed that the hour of worship and sacrifice had come, and had commanded silence to be observed, — standing at the altar, glittering in his white and golden robes, like a messenger of light, — bared his head, and, lifting his face up toward the sun, offered in clear and sounding tones the prayer of dedication.” — Vol. I. pp. 96 – 99.

The story proceeds with the gradual irritation of the Emperor's mind against the Christians, by the machinations of Fronto. The persecutions commence, and are carried on with cruel vigor, even to the shedding of blood. For a time, Piso and his friends are shielded by their high rank and the Emperor's protection, from the dangers in which the other Christians were involved ; but, after his departure on some distant warlike expedition, the suppression of the Christian heresy is intrusted to the hands of Fronto, who takes immediate measures to arrest Piso and his wife, and prepares to go to extremities. They are brought before the tribunal, and just as the torture is to be applied, a commotion in the streets puts a stop to the proceedings, and the news is brought of Aurelian's assassination by officers in his army. Under his successor the persecution ceases, and here the narrative comes to an appropriate conclusion. The book leaves an impression of completeness, just proportion, and admirable distribution of parts, which are found in perfection only in the works of great masters.

ART. VIII. — *Moral Views of Commerce, Society, and Politics, in Twelve Discourses.* By ORVILLE DEWEY. New York : David Felt & Company. 12mo. pp. 300.

THE subjects treated in this volume are the following ; the Moral Laws of Trade ; the Moral Law of Contracts ; the Uses of Labor, and a Passion for a Fortune ; the Moral

Limits of Accumulation ; the Natural and Artificial Relations of Society ; the Moral Evils, to which American Society is exposed ; Associations ; Social Ambition ; the Place which Education and Religion must have in the Improvement of Society ; War ; Political Morality ; and the Blessing of Freedom.

A glance at this list shows the subjects to be out of the usual range of pulpit discussion. Adverting to this fact in his Preface, Mr. Dewey says ;

“The question then is, What is the proper range of the pulpit ? What is the appropriate business of preaching ? The answer is plain ; To address the public mind on its moral and religious duties and dangers. But what are its duties and dangers, and where are they to be found ? Are they not to be found wherever men are acting their part in life ? Are human responsibility and exposure limited to any one sphere of action, to the church or to the domestic circle, or to the range of the gross and sensual passions ? Are not men daily making shipwreck of their consciences in trade and politics ? And wheresoever conscience goes to work out its perilous problem, shall not the preacher follow it ? It is not very material, whether a man's integrity forsakes him at the polls in an election, or at the board of merchandise, or at the house of rioting, or the gates whose way leadeth to destruction. Outwardly it may be different, but inwardly it is the same. In either case, the fall of the victim is the most deplorable of all things on earth ; and most fit, therefore, for the consideration of the pulpit. I must confess, I cannot understand by what process of enlightened reasoning and conscience, the preacher can come to the conclusion, that there are wide regions of moral action and peril around him, into which he may not enter, because such unusual words as, Commerce, Society, Politics, are written over the threshold.” — pp. vi. vii.

We heartily assent to the justness of these remarks. If preaching is to do any considerable good, it must be through a reference and application to the circumstances of condition, and the habits of thinking and feeling, of the minds which it addresses. Like other speech, it will make an impression in some degree proportioned to the attention and interest with which it is met ; and a speaker is sure of being heedfully listened to, who makes intelligent suggestions upon subjects, which they whom he addresses have to consider from day to day. If the business of preaching is to keep men from grow-

ing worse, and help them to grow better, nothing can be more undeniably its proper sphere, — however different the view, which from any cause may have been taken of it, — than the consideration of those dangers and duties which specially concern those whom it undertakes to improve.

Certainly, we would by no means have a preacher always treating rules of conduct belonging to peculiar circumstances of social relation, in which he understands his hearers to be placed ; or even rules of conduct, of any kind. His task is by no means so limited, nor is the inculcation of special rules so much as its chief office. But, with his expositions of the relation of the human being to the divine being, and to the eternal world, and his more general enforcements of the obligation of the principle and spirit of obedience, we confess, that we would have him blend largely his counsels, cautions, and encouragements, having reference to the particular wants of individual consciences. If you would help a man to be a good Christian, in short, show him what are the duties of that character in the particular place in society which he fills, and how, from any circumstances of that condition, he is exposed to the danger of becoming otherwise. Help him to some guidance in his daily perplexities ; some insight into his daily temptations ; some intelligent firmness for his daily struggles.

Preaching in this country needs to be a somewhat different thing from what it has been elsewhere ; and the American preacher should beware of keeping himself too closely to the foreign models of his art. Society, among us, is undoubtedly in some respects in an unsettled condition ; and, in many more, in an extremely novel one. One whole important department of virtuous or vicious action is here opened to every citizen, with which the mass of other communities have nothing to do. Every citizen here is, in a material sense, a public man ; needing, therefore, for his own and the common good, to be acquainted with the obligations of public virtue. In the different relations which a condition of political equality brings about, the duties of social intercourse take a new modification. And, though it might not be safe to trace the intenseness of the commercial spirit among us to any peculiarity of our institutions, yet, since that spirit, in that excited degree, is, from whatever cause, a marked characteristic of our society, it makes a loud call for appropriate moral treatment.

We hold, therefore, that the American preacher is executing his office suitably, profitably, and honorably, when he finds a place in his public instructions, for such as relate to obligations and dangers especially belonging to the place and time. We would not, of course, have every preacher undertake such a task as that, which Mr. Dewey has so well performed. Questions of casuistry, of the kind of some which he has treated, demand a grasp of mind by no means possessed by every useful and respectable clergyman. A style of animadversion, which he has sometimes used, could only be borne out by much knowledge of mankind, skill and force in the methods of address, and acknowledged weight of character. And not a few of his speculations on the aspects of society, and the tendencies of opinions and institutions, are of a sort to be beyond the capacity of any, who, in addition to high mental endowments, had not enjoyed advantages for extended observation upon life. Not all, or great part, of what he has done could be done, or should be attempted, by many ministers of religion, who yet fill their place with credit and dignity. But it must be owned, that a religious congregation is greatly privileged, which may command the fruits of the meditation of a profound and original mind upon practical questions of such high interest, which only such a mind is competent to treat; and Mr. Dewey has made the public his debtor by extending to them the benefit of his reflections in this volume.

Mr. Dewey's earlier works, particularly his previous volume of Sermons, and his account of a tour in Europe, under the title of "The Old World and the New," are so well known to the American reading community, that it would be scarcely worth while, — even had we space for it, which we have not, — to go into any consideration of the excellences and defects of his genius and manner. It would, no doubt, be easy to find fault with some peculiarities. In the Sermons, there is a personal reference, under such forms of expression as "I persuade myself," "I think," "I deny," which is perhaps altogether too frequent to be consistent with good taste; and there is often a cumbrous, careless, and colloquial construction of sentences, which offends the cool reader, however, in the excitement of listening, it might pass unobserved. But it is ill complaining of such

peccadillos as these, when one sees a full and earnest mind pouring itself out in forms of utterance, which to itself are the most natural and true. Perhaps, even if we could correct them, we ought not to wish it; for it may well be, that a man's habits of thought and of expression shall so belong to each other, that, in altering what does not please us in the latter, we should part with that in the former, which we could hardly consent to lose. At all events, such blemishes, in the writings of Mr. Dewey, are relieved by a fervor and copiousness of thought, and, in the happiest passages, by a glow, beauty, and vigor of expression, which forbid them to impair the reader's satisfaction, to any extent worth considering. The views which he presents, on subjects so various, and singly of such wide relations, it is to be supposed will be found, in different places, more or less striking and weighty. But this is apparent throughout, that he is speaking his own observations and convictions; that he is uttering himself; that, however he may have been indebted to books for excitements and illustrations, he owes to them none of his processes of inquiry, and none of his conclusions. Often his views, while they are novel, are sagacious and satisfactory; his appeals are often strongly exciting. But this charm is never absent from what he writes, that it is evidently fresh from the author's own mind. And, as to style, there is often a grace and gorgeousness, and often a condensed force of diction, which make ample amends for the somewhat characteristic infelicities, to which we have referred.

It would require an ethical treatise to follow Mr. Dewey in a discussion of the questions which he has so ably handled. We are free to say, that the first four discourses, relating to the objects and the rules of trade, are those from which we have derived the least satisfaction. In particular, we do not find the light, which we seek, shed upon the exceedingly critical question of the degree to which one of the parties in a contract of sale may honestly avail himself of the ignorance of the other. The principle, which lies at the basis of a solution of this problem is plain enough; viz. that in a fair contract one party cannot take an advantage which he does not understand that the other party expects him to take, if he can. But, when the conscience of one party is to dictate to him what view is taken by the other of the implied conditions of a bargain, there is of course room for an extremely lati-

tudinarian construction of this principle. When, endeavouring to arrive at something more definite, Mr. Dewey maintains, that the market price of an article is to be taken for its just price, we fear that his scheme is liable to this objection among others, that, since the market price is itself the result of single bargains, it cannot be made to serve for their rule ; and when, premising that "the case of general information and opinion which it is lawful to use," is to "be separated from the case of particular knowledge," he affirms, that a buyer or seller is bound to avow what he *knows*, but not what he *believes*, of the article in which he proposes to traffic, after all the ingenuity and extent of view with which Mr. Dewey has defended his theory, we remain at a loss for some principle by which a difference in the degree of conviction in the trafficker's mind, respecting a material fact, shall make all the difference between a moral right and wrong in concealing that conviction.

Though a fast friend to our political institutions, Mr. Dewey uses no reserve in the castigation of what he conceives to be some of their unfortunate influences. In his "Discourse on the Moral Exposures of American Society," having remarked, that "every man in this country is dependent for his position upon public opinion," he proceeds in the following eloquent strain of expostulation against a demoralizing tendency of this state of things.

"The greatest of all dangers here, as I conceive, is that of general pusillanimity, of moral cowardice, of losing a proper and manly independence of character. I think that I see something of this in our very manners, in the hesitation, the indirectness, the cautious and circuitous modes of speech, the eye asking assent before the tongue can finish its sentence. I think, that, in other countries, you oftener meet with men, who stand manfully and boldly up, and deliver their opinion without asking or caring what you or others think about it. It may, sometimes, be rough and harsh ; but, at any rate, it is independent. Observe, too, in how many relations, political, religious, and social, a man is liable to find bondage instead of freedom. If he wants office, he must attach himself to a party, and then his eyes must be sealed in blindness, and his lips in silence, towards all the faults of his party. He *may* have his eyes open, and he may see much to condemn, but he must *say* nothing. If he edits a newspaper, his choice is often between bondage and beggary. That may actually be the choice,

though he does not know it. He may be so complete a slave, that he does not feel the chain. His passions may be so enlisted in the cause of his party, as to blind his discrimination, and destroy all comprehension and capability of independence. So it may be with the religious partisan. He knows, perhaps, that there are errors in his adopted creed, faults in his sect, fanaticism and extravagance in some of its measures. See if you get him to speak of them. See if you can get him to breathe a whisper of doubt. No, he is always believing. He has a convenient phrase that covers up all difficulties in his creed. He believes it "for *substance* of doctrine." Or, if he is a layman, perhaps he does not believe it at all. What, then, is his conclusion? Why, he has friends who do believe it; and he does not wish to offend them. And so he goes on, listening to what he does not believe; outwardly acquiescing, inwardly remonstrating; the slave of fear or fashion, never daring, not once in his life daring, to speak out and openly the thought that is in him. Nay, he sees men suffering under the weight of public reprobation, for the open espousal of the very opinions *he* holds, and he has never the generosity or manliness to say, '*I think so too.*' Nay, more; by the course he pursues he is made to cast his stone, or he holds it in his hand, at least, and lets another arm apply the force necessary to cast it, at the very men, who are suffering a sort of martyrdom *for his own faith!*

"I am not now advocating any particular opinions. I am only advocating a manly freedom in the expression of those opinions which a man does entertain. And if those opinions are unpopular, I hold, that, in this country, there is so much the more need of an open and independent expression of them. Look at the case most seriously, I beseech you. What is ever to correct the faults of society, if nobody lifts his voice against them; if everybody goes on openly doing what everybody privately complains of; if all shrink behind the faint-hearted apology, that it would be over-bold in them to attempt any reform? What is to rebuke political time-serving, religious fanaticism, or social folly, if no one has the independence to protest against them? Look at it in a larger view. What barrier is there against the universal despotism of public opinion in this country, but individual freedom? Who is to stand up against it here, but the possessor of that lofty independence? There is no king, no sultan, no noble, no privileged class; nobody else, to stand against it. If you yield this point, if you are for ever making compromises, if all men do this, if the entire policy of private life here, is to escape opposition and reproach, every thing will be swept beneath

the popular wave. There will be no individuality, no hardihood, no high and stern resolve, no self-subsistence, no fearless dignity, no glorious manhood of mind, left among us. The holy heritage of our fathers' virtues will be trodden under foot by their unworthy children. *They* feared not to stand up against kings and nobles, and parliament and people. Better did they account it, that their lonely bark should sweep the wide sea in freedom,—happier were they, when their sail swelled to the storm of winter, than to be slaves in palaces of ease. Sweeter to their ear was the music of the gale, that shrieked in their broken cordage, than the voice at home that said, "Submit, and you shall have rest." And, when they reached this wild shore, and built their altar, and knelt upon the frozen snow and the flinty rock to worship, they built that altar to freedom, to individual freedom, to freedom of conscience and opinion; and their noble prayer was, that their children might be thus free. Let their sons remember the prayer of their extremity, and the great bequest which their magnanimity has left us. Let them beware how they become entangled again in the yoke of bondage. Let the ministers at God's altar, let the guardians of the press, let all sober and thinking men, speak the thought that is in them. It is better to speak honest *error* than to suppress conscious truth. Smothered error is more dangerous than that which flames and burns out. But do I speak of danger? I know of but one thing safe in the universe, and that is truth. And I know of but one way to truth for an individual mind, and that is, unfettered thought. And I know but one path for the multitude to truth, and that is, thought, freely expressed. Make of truth itself an altar of slavery, and guard it about with a mysterious shrine; bind thought as a victim upon it; and let the passions of the prejudiced multitude minister fuel; and you sacrifice upon that accursed altar the hopes of the world!"—pp. 164–167.

Mr. Dewey is a discriminating republican.

"I maintain, that our democratic principle is not that the people are always right. It is this rather; that, although the people may sometimes be wrong, yet that they are not so likely to be wrong and to do wrong, as irresponsible, hereditary magistrates and legislators; that it is safer to trust the many with the keeping of their own interests, than it is to trust the few to keep those interests for them. The people are *not* always right; they are often wrong. They must be so, from the very magnitude, difficulty, and complication of the questions that are submitted to them. I am amazed, that thinking men, conver-

sant with these questions, should address such gross flattery and monstrous absurdity to the people, as to be constantly telling them, that *they* will put all these questions right at the ballot-box. And I am no less amazed, that a sensible people should suffer such folly to be spoken to them. Is it possible that the people believe it? Is it possible that the majority itself of any people can be so infatuated as to hold, that, in virtue of its being a majority, it is always right? Alas! for truth, if it is to depend on votes! *Has* the majority always been right in religion or in philosophy? But the science of politics involves questions no less intricate and difficult. And on these questions, there are grave and solemn decisions to be made by the people; great State problems are submitted to them; such, for instance, as concerning internal improvements, the tariff, the currency, banking, and the nicest points of construction; which cost even the wisest men much study; and what the people require, for the solution of these questions, is *not* rash haste, boastful confidence, furious anger, and mad strife, but sobriety, calmness, modesty, — qualities, indeed, that would go far to abate the violence of our parties, and to hush the brawls of our elections. I do not deny, that questions of deep national concern may justly awaken great zeal and earnestness; but I do deny, that the public mind should be bolstered up with the pride of supposing itself to possess any complete, much less, any suddenly acquired knowledge of them. I am willing to take my fellow-citizens for my governors, with all their errors; I prefer their will, legally signified, to any other government; but to say or imply, that they do not err, and often err, is a doctrine alike preposterous in general theory, and pernicious in its effects upon themselves." — pp. 282 — 284.

But if his attachment to popular institutions is discriminating, it is not the less ardent and true.

"I should not exhaust the subject, even in this most general view of it, if I did not add one further consideration in behalf of freedom; a consideration that is higher and stronger than any reason; I mean the *intrinsic desirableness* of this condition to every human being. In this respect, freedom is like virtue, like happiness; we value it for its own sake. God has stamped upon our very humanity this impress of freedom. It is the unchartered prerogative of human nature. A soul ceases to be a soul, in proportion as it ceases to be free. Strip it of this, and you strip it of one of its essential and characteristic attributes. It is this, that draws the footsteps of the wild Indian to his wide and boundless desert-paths, and makes him

prefer them to the gay saloons and soft carpets of sumptuous palaces. It is this that makes it so difficult to bring him within the pale of artificial civilization. Our roving tribes are perishing, — a sad and solemn sacrifice upon the altar of their wild freedom. They come among us, and look with childish wonder upon the perfection of our arts, and the splendor of our habitations ; they submit with ennui and weariness, for a few days, to our burdensome forms and restraints ; and then turn their faces to their forest homes, and resolve to push those homes onward till they sink in the Pacific waves, rather than not be free.

“ It is thus that every people is attached to its country, just in proportion as it is free. No matter if that country be in the rocky fastnesses of Switzerland, amidst the snows of Tartary, or on the most barren and lonely island shore ; no matter if that country be so poor, as to force away its children to other and richer lands, for employment and sustenance ; yet, when the songs of those free homes chance to fall upon the exile's ear, no soft and ravishing airs that wait upon the timid feastings of Asiatic opulence, ever thrilled the heart with such mingled rapture and agony, as those simple tones. Sad mementoes might they be of poverty and want, and toil ; yet it was enough that they were mementoes of happy freedom. And more than once has it been necessary to forbid by military orders, in the armies of the Swiss mercenaries, the singing of their native songs.

“ And such an attachment, do I believe, is found in our own people, to their native country. It is the country of the free ; and that single consideration compensates for the want of many advantages, which other countries possess over us. And glad am I, that it opens wide its hospitable gates to many a noble but persecuted citizen, from the dungeons of Austria and Italy, and the imprisoning castles and citadels of Poland. Here may they find rest, as they surely find sympathy, though it is saddened with many bitter remembrances !

“ Yes, let me be free ; let me go and come at my own will ; let me do business and make journeys, without a vexatious police or insolent soldiery to watch my steps ; let me think, and do, and speak, what I please, subject to no limit but that which is set by the common weal ; subject to no law but that which conscience binds upon me ; and I will bless my country, and love its most rugged rocks and its most barren soil.

“ I have seen my countrymen, and have been with them a fellow wanderer, in other lands ; and little did I see or feel to warrant the apprehension, sometimes expressed, that foreign travel would weaken our patriotic attachments. One sigh for

home, — home, arose from all hearts. And why, from palaces and courts, — why, from galleries of the arts, where the marble softens into life, and painting sheds an almost living presence of beauty around it, — why, from the mountain's awful brow, and the lovely valleys and lakes touched with the sunset hues of old romance, — why, from those venerable and touching ruins to which our very heart grows, — why, from all these scenes, were they looking beyond the swellings of the Atlantic wave, to a dearer and holier spot of earth, — their own, own country ? Doubtless, it was in part, because it *is* their country. But it was also, as every one's experience will testify, because they knew that *there* was no oppression, no pitiful exaction of petty tyranny ; because that *there*, they knew, was no accredited and irresistible religious domination ; because that *there* they knew, they should not meet the odious soldier at every corner, nor swarms of imploring beggars, the victims of misrule ; that *there* no curse causeless did fall, and no blight, worse than plague and pestilence, did descend amidst the pure dews of heaven ; because, in fine, that *there*, they knew, was liberty, — upon all the green hills, and amidst all the peaceful valleys, — liberty, the wall of fire around the humblest home ; the crown of glory, studded with her ever blazing stars, upon the proudest mansion !

“ My friends, upon our own homes that blessing rests, that guardian care and glorious crown ; and, when we return to those homes, and so long as we dwell in them, — so long as no oppressor's foot invades their thresholds, let us bless them, and hallow them as the homes of freedom ! Let us make them, too, the homes of a nobler freedom, — of freedom from vice, from evil, from passion, — from every corrupting bondage of the soul.” — pp. 297 – 300.

Mr. Dewey writes in New York, a centre of commercial, social, and political operations, which affords him the best opportunities for observations relating to the subjects which he treats. We mention the fact, because there is no indication of it on the face of the work, since the imprint and notice of the copy-right might have been what they are, though it had been produced in some village of the interior. It is not the first time that we have had occasion to wish, that writers would observe the homely old fashion of giving some brief account of themselves on their title-page. In the case of authors so well known to fame as Mr. Dewey, the omission may produce little inconvenience. But others of less consideration will of course use their method ; and

we receive not a few books with the naked name of the writer prefixed, when that name is of so little notoriety, that, for any use which it serves to the distant reader, the publication might just as well have been anonymous.

ART. IX. — *A Historical Discourse, delivered by Request, before the Citizens of New Haven, April 25th, 1838, the Two Hundredth Anniversary of the First Settlement of the Town and Colony.* By JAMES L. KINGSLEY. New Haven : B. & W. Noyes. 8vo. pp. 115.

NOTWITHSTANDING the degree of attention, which, of late years, has been given to the details of American History, no adequate estimate has yet been formed of the importance of the subject. It is known and felt, that the men and the events of our early annals are worthy of our notice and study ; but the share which they bore in determining and promoting the political and social progress of the world is not yet appreciated.

Philosophers, in all times, have attempted to resolve the forms and institutions of society into their original elements, and to trace the powers of government back into a social compact entered into by the fathers of the race, as they passed from a state of individual independence into a political organization of mutual subjection. But, as the infancy of the world is shrouded in impenetrable darkness, and no records or express indications of such primitive compacts can be found, it has not been possible to give to the speculations, founded upon the supposition of such early agreements, any firm and substantial basis. Resting, as they do, upon shadows, a breath has ever been sufficient to blow them down.

Such was the irremediable defect of all scientific political disquisitions previous to the colonization of America. The sources of reasoning on the subject were enveloped in absolute uncertainty, and the fundamental principles of the powers of government and the rights of the governed, howsoever put forth and maintained, could claim no better character than of fanciful conjecture and imaginary probability.